

# SATHANS

## Sowing Season.

By William Est. Minister  
and Preacher of Gods word  
in Bydeford.

I: PET. 5. 8.

*Bee sober, and watch, for your aduersary the  
Diuell as a roaring Lyon walketh about,  
seeking whom he may deuoure.*

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1611.





CLARISSIMO. ET  
OMNIBVS VERÆ NOBI-  
LITATIS ORNAMENTIS  
HONORATISSIMO DYNA-  
stæ, Domino Guilielmo Co-  
miti Bathoniensi, bonarum  
Literarum, & verbi diui-  
*ni Pæconum Patrono*  
*singulari:*

GVILIELMVS ESTVS  
HVNC SVVM LIBEL-  
LVM, IN GRATI ANI-  
mi testimonium, dedi-  
*cat, consecratque.*





## To the Christian Reader.



*T*is not long ago (courteous Reader) that I handled the same subject in substance, as in this succeeding Treatise in my Booke intituled

The Scourge of Security, or the expulsion and returne of the uncleane spirit: which after it passed the perusing of some of my learned and sincere friends, they wished that I had beene more copious, and sharpe, then therein I was, in scourging the carnall security that is so farre spread abroad, in all sorts, in this pampering and selfeloving age. Which sparingnesse in re-  
 preuing, I have in this following discourse in part amended, according to my simple and single talent, not hiding it in the earth, or keeping it to my selfe, but opening

To the Reader.

It is to thy view, and desiring the exchange  
of thy fervent and faithfull prayers for  
this my well wishing to thy salvation, and  
that it may, at the generall account, be re-  
turned to him that first gave it, with in-  
crease of true zeale and knowledge both in  
thee and me. And I humbly pray, that I,  
who reprove this sinne of security in thee,  
(which is the open gap to let in all thy spiri-  
tual enemies into thy body & soule) may  
my selfe flye it, and thereby bee the  
more carefull how wee displease so  
gracious a God, and grieve so  
loving a Father as we have  
in heauen.

Thine in the Lord

WILLIAM ESTE.



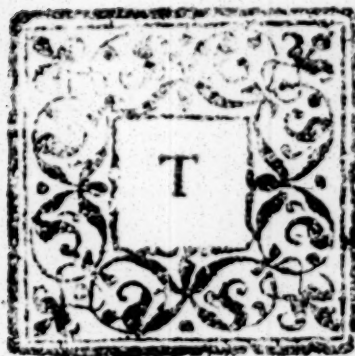


# SATHANS

## Sowing Season.

MAT. 13. 24. Vnto ver. 30.

*The kingdome of heaven is like vnto a man  
which sowed good seed in his field, &c.*



HIS parable consisteth in genere didascalico, for instruction, & doctrine, painting out the estate of the Church militant in

this life, in which the good and the euill, the wicked and the godly, are mixed together, and suffered vntill the end of the world, when they shall for euer be separated by the Lord.

The whole may bee reduced in general into a ~~subject~~ and ~~an~~ a proposition

The general division.

sition, and application. The proposition is contained in the whole pericope of the parable, the application is added by Christ himselfe, from ver. 36. vnto vers. 44.

The particular diuision.

But more fully and particularly all may be distinguished into these foure heads or members.

The first expresseth with what prouident care this heavenly householder watcheth ouer his Church, in manuring, tilling, and dressing the field thereof, and in sowing the seede of all vertues therein, verse 24.

The second sheweth the wonderfull industry and subtilty of the enemy of mankind, in seeking and labouring by all meanes to worke our destruction, by sowing in our hearts the poysoned and noysome seede of all iniquity, and the fit opportunity hee watcheth for the effecting thereof, v. 25

The third containeth a question. with an admiration of the seruants about

bout the plucking vp of the same, v. 27.

The fourth expresseth the answer concerning the time when God shall separate and diuide the good from the euill, and the different state of them both, vers. 29. and 30.

Euery part thereof I will (for your better edification) explaine and apply by a seuerall *Protasis* and *Apodosis*, and afterward set downe the obseruations and doctrines.

Now for the first part the *Protasis*, or The first  
proposition is thus: Euen as a man that part  
soweth good seede in his field, and v-  
seth all meanes that it may fructifie and  
bring forth good fruites. *Apod*: So  
Christ the sonne of man soweth in his  
Church the good seede of his word,  
that it may bring forth good fruit to  
the ioyfull haruest of eternall life, *that*  
*he may purge vs, to be a peculiar people vn-*  
*to himselfe, zealous of good workes,* Tit 2 Tit. 2. 14.  
14. *And herein is the Father glorified, that*  
*ye beare much fruite, and become my Disci-*  
*ples, saith our Sauour,* Io. 15.

Ioh. 15. 8.

By



The king-  
dome of  
heaven  
what

By the kingdome of heauen is vnderstood the state of the Church militant in this life: for all things which are spoken in this parable, are expressly said of Christ to go before the time of haruest, or of the end of the world. It is called the kingdome of heauen, by a metaphor taken from an earthly kingdome, because God by the preaching of the Gospell, beginneth his kingdome in the hearts of men, which Luk. 17. 12. *is within vs, Luk. 17. 12 & is righteousness* Rem. 14. 17 *peace, and ioy in the holy Ghost, Romans* 14. 17.

Secondly, hee is compared vnto a man sowing good seed in his field: This is the Sonne of man, *verse. 37. that is,* Psal. 8. 4. *Christ, who is called the Son of man,* Dan. 7. 13, *Psal. 8. 4. Dan. 7. 13. because hee is the onely begotten Sonne of God, from all eternity very God, who in time tooke flesh of the virgin Mary, and was made man.*

Thirdly, the field is the world, where *per metonymiam subiecti,* are vnderstood



stood the men living in the world. Again by a *Synecdochen generis pro specie*, not promiscuallly euery man, but the Church to whom the Gospell is preached, is signified.

Fourthly, the good seede are *the children of the kingdome*, vers *Ibid.* that is, the faithfull and elect which are called here *the good seede*, per metonymiam effecti, for the instrumentall cause, because by the word of God, *that immortal seede, they are borne anew*, 1. Pet. 1.23. 1. Pet. 1.23. and are made the sonnes of God, Ioh. 1.12. Ioh. 1.12.

And they are called the children of the kingdome, because in this life by faith they enioy the kingdome of grace, and the benefites thereof, and in the life to come, they shall be heires of the kingdome of glory.

First, we here learne in this the Lords husbandry, that our heart by nature is that barren and vnfruitful field, which bringeth forth nothing but the thorns, brambles, and weeds of vices, For it is euill from his youth, Gen. 8. which

Obser, and  
doctrines.

Gen. 8. 21.

drinketh

drinketh iniquity like water, Job. 15. in it dwelleth no good, Rom. 7. 18. out of it proceede murders, adulteries, fornications, thefts, slanders, &c. which defile the man, Matth. 15. 19. But Christ is the good husbandman, which soweth the good seed in the field of our soules, & maketh it grow and increase therein.

1. By plowing and turning vp this spirituall field, when hee stirreth vp in our minds the knowledge of our sins, & rooteth vp the thornes & brambles of vices by the preaching of the law.

2. Hee dungeth and dresseth the same, when with the sweet shower and heavenly dew of his Gospell hee reuiveth our hearts, nourisheth vs with his holy spirit, and irrigateth and watereth vs with the coelestial influence of his graces and blessings, that wee may bring forth the fruits of faith, piety, and all other christian vertues, and fruits worthy of repentance, Luk. 3. 8. And this he worketh by the means, and faithfull diligence of his ministers & preachers of

of his word, for they are <sup>some</sup> some way or other labourers with God in this husbandry. *Ye are* (saith the Apostle) <sup>wee</sup> Gods husbandry, wee are *Dei cooperarij*, we together are Gods labourers. Their office the Apostle setteth downe: *Improue, rebuke, exhort.* And all this by the grace of God which *worketh in vs both the will and the deed*, who hath ordeined vs that we should bring forth fruit.

1 Cor. 3. 9.

2 Tim. 4. 2

Phil. 2. 13.

Ioh. 15. 16.

2. Wee haue here a strong motiue of thankfulness to our louing God for this his fatherly care of his Church, which gratitude the Lord expecteth at our hands, & which wee must manifest in bringing forth good fruit. We should resemble the good ground (saith *Sene- ca*) *quæ uno accepto dat centū*, which rendereth an hundred for one it receiueth. God soweth his seed plentifully, & requireth of vs a plentiful harvest. For euen as wee seeke fruit of the ground whereon we bestow our seed, & curse that ground which yeeldeth no recompence: so God requires but the fruit of obedience

*Sene- ca.*



Heb. 6. 7.

obedience, piety, and holy conversation, which if we yeeld not, we are subject to the curse, Heb. 6. 7. For the earth which drinketh in the raine that cometh est upon it, and bringeth forth hearbes meete for them by whom it is dressed, receiveth a blessing of God: but that which beareth thornes and bryars is reprov'd, and neere unto cursing, whose end is to be burned.

Deut. 32.

And I would to God that cursed fruit were not found amongst vs mentioned Deut. 32. vers. 32. Their vine is the vine of Sodom, and of the vines of Gomorah, their grapes are grapes of gall, their clusters bee bitter. *Adest dominus qui fructum expectat, fecundos vivificat, steriles damnat, Amb super Luk. 3.* The Lord is present which respecteth fruit, the fruitfull he quickeneth, the barren he condemneth.

*Amb super  
Luk. 3.*

Surely, there is no sinne that more displeaieth God then ingratitude for benefites. The first sinne wherewith the Prophet *Esay* by Gods commandement



dement, vpbraided the people of the Jewes was vnthankfulnesse for so many benefites receiued. For thus he be-  
 ginneth his prophetic: *Hearc O heauens,*  
*and hearken, O earth: For the Lord hath*  
*said, I haue nourished and brought vp*  
*children, but they haue rebelled against me.*  
*The Oxe knoweth his owner, and the Asse*  
*his masters cribbe: but Israel hath not*  
*knowne, my people haue not vnderstood,*  
*Esay. . . verse 2.3.* As the memory of  
 no vertue is more firme then of a be-  
 nefite receiued: so scarce is there any  
 vice worse then ingratitude.

Against In-  
gratitude.

Eby. 1. 1. 3

Among the Romanes, if a bond-  
 slaue were set free, and afterwards  
 found to bee iustly taxed of ingrati-  
 tude, it was lawfull for this fault to  
 reuoke his libertie againe, and to  
 retaine him in his former serui-  
 tude.

Wee wonder at monsters, as repug-  
 nant to nature, as are the Centaurs,  
 Satyres, a man with foure heades,  
 and such like, but wee wonder not at

B Dogges

An exam-  
ple.

Single.

Dogges, Wolues, Foxes, Hares, Cats, &c. because their forme and proportion is agreeable to nature: So we marvel not at other vices which proceed of our frailty, and are incident to our naturall corruption (though we loath them) as gluttony, drunkenness, lust, wrath, enuy, &c. and such other damnable vices: but ingratitude, as an odious monster, an unnatural vice, a prodigious exorbitant, all good men detest and wonder at. For as it is a thing naturall, *amantem redamare*, to repay loue for loue, because loue is onely requited with reciprocall loue: So it is a monstrous thing not to loue againe, and shew our selues vnthankful to our louing God, who is such an infinite benefactor to mankind.

The very Ethnikes and Paganes shall rise in iudgement against Christians, and condemne them for their ingratitude towards God. When the *Tarentines* were besieged of the *Romans*, and were in danger (through famine)

famine) to yeeld themselves and their  
Cittie into the hands of their ene-  
mies, the *Ahegians* (ordeining a feast  
euery tenth day) sent reliefe vnto the  
*Tarentines*, for which benefite (when  
they were deliuered from the Ro-  
manes) and in memory of their for-  
mer misery, they instituted an yearly  
feast, which they called *Ieiunium* (saith *Elia-  
nus varie hist. lib. 5.* Prophane hi-  
stories are full of such like examples.  
And is it not a shame that Ethnikes,  
and men without God in the world,  
should condemne Christians of ingra-  
titude, and that the sparkles, and darke  
glimse of reason and honesty, should  
worke more with them, then the light  
of faith, and bright beames of piety  
can preuaile with vs?

Whoso is thankfull for small bene-  
fites receiued, deserueth to receiue  
greater of his friend: and God ha-  
teth ingratitude not so much for his  
owne, as for our sakes, because  
it doth as it were close vp Gods hands



Wil. 18. 29.

Seneca de  
benefic.Apol. aposth.  
8. 7.

of liberality, and turneth his face from vs. For the hope of the vnthankfull shall melt as the winter yce, and flowe away as vntrattable waters, saith the wise man. *Prisidome. 16. 29. Qui grate beneficium accipit primum eius pensionem soluit.* Hee that thankfully receiueth a benefite, hath made the first requital, saith *Seneca*.

Nothing did more winne the loue of *Augustus Caesar* to *Furnius*, and made him facile, and willing to grant other thinges vnto him, then that when hee had obtained pardon for his Father, who tooke part with *Anthony*, hee said: *Hec una (O Caesar) abs te mihi facta est iniuria, effecti, ut uiuerem & morerer, garratus.* This onely iniury (O Caesar,) thou hast done mee, in that thou makest mee liue and dye as an vnthankfull man. Signifying that so great was this benefite, that hee was insufficient euer to requite it.



it. *Erasmus Apophth lib. 7.* Take wee heede therefore brethren, of this barbarous sin of ingratitude towards God.

Thirdly, all Pastours are here taught by this example of Christ, who spake vnto the people by easie and familiar parables and similitudes, studiously and wisely to frame their Sermons according to the capacity of the people, and not to affect a strange, stile and phrase of speech, or to vse *verbis sesquipedalibus*, (as *Eusebius, Libr 4. Cap. 11* writeth of the Marcionites) high and lofty words. For, *nihil frigidius doctore quæ verbis aurtaxat philosophatur. Neque enim hoc doctoris sed hystrionis est*, saith *Chrysostome. Homil. 1. et. 1.* Nothing is more cold and foolish, then that Teacher which disputeth onely in words: neither is it the part of a Teacher, but rather of a player. And *verbis ludere & apud imperitū vulgus admirationē sui facere indoctorū hominū est.*

*Hier in epist ad Neop.* *Hier. in Epist. ad Neop.* By playing and dallying in words, to bring the vulgar people in admiration of him, is the property of ignorant and unskilfull men.

*1. Cor. 2. 1. 3.* For otherwise did the Apostle Paul, which came not in excellency of words, nor in enticing speech of mans wisdom, but in plaine evidence of the spirit, and of power, *1. Cor. 2. 1. 3. Predicator eximius* (saith Bern.) *plus intendere debet ad imbuenda corda, quam ad exprimenda verba.* For a preacher should seeke rather to instruct the heart, then to expresse eloquent words, which is but to feede the care.

Out of this whole parable in generall, in that our Saviour shadowed out the kingdome of heaven by many parables, it was 1. that it might be fulfilled which was spoken by the Prophet. *Psalm 78. 2. I will open my mouth in a parable,* which the Euangelist also alleageth to the same purpose in this chapter, *ver 35. 2. That (as Greg. saith) ex his*

*que animus nouit surgat ad incognita que non nouit.* That the minde by the things it knoweth might mount vp to those things which it knoweth not. These parables therefore are not carelessly to be passed ouer, but zealously and religiously to be pondered, that wee may obserue the doctrine thereof, to our comfort, institution, and instruction.

The second part setteth downe the malice and industry of Sathas, in corrupting the good seed with the darnel and tares of vices. And this is the Diuels seed which he soweth in the furrowes of iniquity. The *pretasis* or proposition is: euen as a man sowing good seed in his field, his enemy whiles hee slept, sowed tares among the wheate. *Apodosis*: Euen so Christ the sonne of man, soweth his word the good seed, in his Church, but men being secure, carelesse, and negligent, the Diuell came and sowed heresies, deprauation of good doctrine, scandales, and all kind of vices, that hee might corrupt the same.



The word  
what.

same. By the tares are signified the children of the wicked, *verſ. 38.* that is, all hypocrites, and the whole rabble of wicked men, which are the children *τοῦ πονηροῦ ἑκείνου* *illius mali, of that wicked*, that is, of the diuell, which *ὁ πονηρὸς* *Synechdochicā* is called; wicked, *a causa efficiente procreante*, because he is the principall cause of all euill, both to himselfe and to others. The wicked are called the children of the diuell, not from the efficient procreant cause, as if the diuell had created them, neither from the formal cause, as though their very essence were destroyed & changed into euill: but first *ab adiunctis*, because in their malice and wickedness they resemble, and are compared to the Diuell. Secondly, *ab effectis*, because in their liues and conuersation they imitate the Diuell.

Obseru. &  
doctrine.

First, wee heere learne that Sathan is the infatigable enemy of mankinde, and that this is his perpetuall priuile

practise, by all meanes to worke our destruction. And that he may the better effect this, hee laboureth chiefly to supresse the first beginnings of goodlines, to corrupt the very seed, and to choke vp the corne in the blade, that it neuer may growe to maturity and ripenesse.

*Semper primordia pullat, cap-* Chrysostom  
*tat rudimenta virtutum. (secta in iso-* Iste  
*orta festinat extinguere, (sciens quod ea*  
*fundata subvertere non possit, (saith*  
*Chrysostomus.)* His policy is euer to bee striking at the beginnings of goodnesse, hee catcheth at the first rudiments and principles of vertues, holy desires, at their first budding, and springing hee hasteneth to extinguish, knowing that if they take deep roote, he shall not be able to subvert them.

And therefore hee walketh about like a roaring Lyon, 1. Peter chapter 5. verse 8. Yea, among the Sonnes of God, Iob. chapter 1. vers. 6. hauing great wrath, knowing that he hath but a  
shore

Apoc. 12.  
82.

*short time,* & then ere the end of the world approacheth, the more fiercely he rageth, as it appeareth by the overflowing tides of all iniquity vpon the whole face of the earth in these later times. And even at the beginning, as soone as God had sowne original righteousness, he cast in the seed of originall sinne, wherewith hee infected the recent purity, and choaked with his tares the seed of God, which was the seminary of all euill. And this he effecteth not onely by inward suggestions, but also by outward enticements of wicked men, and that not by their filthy and corrupt communication onely, but also by the pestilent seed of euill examples he laboureth to infect the minds of men, and to catch them in his net: yea, in those that heare the word of God, hee hindereth the fruit thereof three manner of waies: Either through wandring and idle cogitations, whereby he taketh away the attention of their mindes from the word

The Di-  
uel three  
manner of  
wayes hin-  
drett the  
fruit of the  
word.



word, or through the tumults of persecutions, or at least through contentiousness, and the cares of this life: and which is worst of all, hee permitteih not the seede that fell in the good ground (if by any means he may) to be long vncorrupted: and to this end he hath many false Apostles which wrest and pervert the sacred Scripture, and in stead of the naturall milke it giveth, wring out the blood of fable & violent interpretation, and cause it to walke a mile or two further for their fancy, then ever the holy Ghost meant it: as it is viuali this day with the Papists, for the supporting of the kingdom of *Antichrist*.

He doth also *captare occasionem*, take his opportunity, and therefore it is said: *while men slept*, a metaphor taken from the bodily sleep, in which all the senses are consopited, secure, and at rest.

This sleepe is not a corporall, but a The definition of spirituall sleepe of the soule, which is sleepe. shadowed out by the bodily sleepe, which

which Aristotle, and out of him Galen thus defineth: *Somnus est quies virtutum animalium, per antiperistasis ob-  
fumos in caput ascendentes, unde frigida-  
tate cerebri reperiuntur, hinc redeun-  
tes ad cor, obstruunt sensuum organa, that  
is: Sleepe is the rest of the animall  
powers, through an Antiperistasis, or  
repulsion on euery part, (whereby  
heate or cold is made more strong in  
it selfe, by the retraining of the con-  
trary) by reason of the fumes or va-  
pours ascending into the head, from  
whence returning backe to the heart,  
they stoppe the organs of the senses.*

This then is the spirituall *veterum*  
and lethargy, when men are altoge-  
ther carelesse, negligent, and secure of  
their soules, and as if their senses were  
asleepe or dead, they haue no fee-  
ling of any godly motions in their  
heart.

Two things  
so be con-  
sidered.

But for your better edification, let  
vs first see what sleepe is in this place.  
Secondly, how great a sinne and detri-  
ment

ment this is vnto vs.

First, men slept, hauing receiued the good seede in the fieldes of their heart, when in vaine they receiue the grace of God. Therefore the Apostle rowleth vp the *Corinthians*, that they sleepe not: *As workers together we beseech you that ye receive not the grace of God in vaine* 1. Cor. chap 6. vers. 1. A thing is received in vaine, when it is not applyed to that end for which it was ordained. In vaine dost thou buy a garment, if thou neuer puttest it on. In vaine hast thou receiued thy soule, the grace of God, the good seede, if thou directest not the same to the desires of heauenly things, to the fruite of good workes, for the obtaining whereof the soule was created, & other graces giuen of God. But to come to some particular men are said to *sleepe* when they neglect & abuse the grace of God, & the good seed, whiles they hearken not to the counsel of the Apostle: *Take heed that no man*

1. Cor. 6. 1.

Simile

man



Heb. 12. 15. man fall away from the grace of God,  
 Heb. 12. 15. that is, that hee abuse not  
 the good seede, and neglect the vie  
 thereof. *Let no roote of bitternesse spring  
 up and trouble you* (saith he) For even  
 as through the negligence of the hus-  
 bandman many noysome weeds spring  
 up, which hinder the growth of the  
 good seed, and tret away the coine: so  
 the growth of the tares of vices hin-  
 der the operation of grace. Wherefore  
 bid the Apostle a little before. *Lift up  
 your hands which hang downe, and your  
 weake knees.* that is, shake off all crou-  
 finesse, and negligence. Who would  
 not iudge that their faith sleepe,th, yea  
 that it is dead, which neuer sheweth  
 forth the vitall motions of godlinesse?  
 which are *wauering*, & *suffer themselves  
 to be carried away like children with every  
 winde of vaine doctrine, by the deceit &  
 craftinesse of men, whereby they lay waite  
 to deceive,* Ephes. 4. Of which number  
 are they that reuolt from the Gospell  
 to Papistry, and wrest religion and the  
 Scriptures

Scriptures, *ut Lesbiam regulam* (as the proverbe is) or frame their profession as a nose of waxe vnto all fashions, to please mens humours, and to serue their turne. Doth not their hope sleep which is not fixed on the inuisible & heauenly good things, which should allure them to the loue of a good life? Seemeth not their charity to bee extinct, which kindleth no sparkes of the loue of God, and of their neighbour in their hearts? Doth not their wisdom and reason, only proper to man, sleep (whose office is to foresee imminent dangers, discern betwixt good and euill, and to prouide for the life to come) when they liue so supine and carelesse of their soules, and willingly suffer themselues to be caught in the snares of Satan?

He sleepeeth, yea he is in a dangerous sleepe, which liueth in enuy, hatred, and malice of his neighbour: *Hec that* 1 Ioh. 8. 34. *hateth his brother is in darknesse* (saith Saint Iohn).

The

The carnall, filthy, lecherous, and licentious liuer sleepeth, which is not ashamed to commit that filthinesse, which a good Christian should bee ashamed *even to name* (saith the Apostle) Eph 5. 12.

The covetous worldling sleepeth, yea and that sweetly, as he thinketh, when he saith: *Soule, lye at ease, eate, drinke, and take thy pleasure, thou hast much goods laid up in store for many yeares,* Luk. 12. 19. but the spirit of God intireth them by the name of fooles saying: *Thou foole, this night shall they fetch away thy soule from thee, and then whose shal those things be which thou hast provided?* verse 20.

The glutton, drunkard, whose God is his belly, sleepeth, whom the Apostle Peter stirreth vp with the consideration of his danger, saying: *Be sober, and watch, for your aduersary the Devil, as a roaring Lyon, walketh about, seeking whom he may deuoure.* 1. Pet. 5. 8.

The negligent, secure, and sluggish Christian



Christian sleepeth, who taketh no care of his soule, but setteth it vpon sixes and seuens, of whom saith *Salomon*: *The slothfull man saith, a Lyon is without I shall be slaine in the streete. Pro. 22* to him all things seeme hard, all things pertaining to godlinesse and deuotion, seeme vnpossible: hee can finde no time as yet to arise from his sins, no time with him is fit for repentance.

*Pro. 22. 13.*

But (beloued) the spirit of God, who best knoweth the importance heereof, is in nothing more frequent and earnest, then in exhorting vs, vs (I say) which are regenerate in Christ, the good seede, the children of the kingdome, to vigilancy and watchfulness, that we giue not place vnto the Diuell. Christ cryeth out, and repeateth it againe, that hee might impresse it in our memories: *Watch* (saith he) in I what I say vnto you, I say vnto all men: *watch.*

*Mar. 13. 37*

Againe, if the good man of the house had  
C knowre

Luk. 12. 39. knowe what houre the thiefe would come,  
 hee wold haue watch d, and not haue suffe-  
 red his house to bee digged through. Luk.  
 12. 40. So that vessell of election, Saint  
 Paul, reasoneth and exhorteth Gods  
 children, saying: Yee are all children of  
 the light, and of the day: we are not of the  
 night, neither of darknesse. Therefore let  
 us not sleepe as other doe, but let vs watch  
 and be sober. 1 Thess. 5. 6. And our Sa-  
 uour againe counsaileth, saying: Bee  
 Luk. 12. 36 yee like vnto men that waite for their mai-  
 ster when hee returne from the wedding,  
 Luk. 12. 36. Nothing truly might more  
 significantly be spoken to incite vs to  
 perpetuall vigilance. Seruants doe  
 neuer with greater carefulnesse waite  
 for their maister, then when the so-  
 lemnity of his mariage being ended,  
 he returneth home to dinner, that no-  
 thing bee wanting, but all things ne-  
 cessary bee prouided, and in reedinesse  
 for such a feast: So should all true  
 Christians be euer vigilant, waiting for  
 the coming of the Lord, that they  
 bee

be not found vnprepared: *For the son* Luk. 11. 40  
*of man will come at an houre when yee*  
*thinke not.*

Now let vs see how dangerous and  
harmfull it is vnto vs, not to watch, but  
lie securely, whiles we are in the war-  
fare of this life. The enemy now see-  
ing our lupine negligence, and stupide  
carelesnesse of our soules, now bestir-  
reth him, hee will not loose this fit o-  
portunity, this is Sathans sowing sea-  
son, now he casteth abroade his tares,  
now he prepareth his ground, that is,  
the hearts of the wicked to receiue his  
pestilent seede, as thou mayest easily  
perceiue if thou obserue the manners  
of wicked men, if thou seekest at that  
time to awake them, & admonish them  
of their dangers, they will (perhaps)  
heare, & approue thy sayings, but be-  
ing preiled downe with the weight of  
wicked custome, they betake them a-  
gaine to their sleep, & as the wise man  
saith, *who so telleth a foole of wisdom* Eccles. 22.  
*is as a man that speaketh to one that is a*  
*C 2                      sleepe,*



Simile.

*leepe, Ecclesiasticus, chap. 22.* As one that is licke of a feuer, to whom sleepe is very hurtfull, if thou pull him, and with noyse stirre him vp, and tell him that sleepe nourisheth and increaseth his disease, hee lifteth vp his drowfie eyes, and heareth thee, but being overcome with the force of the hurtfull humour, hee is drowned againe with sleepe: So it happeneth to thole that are plunged in the sleepe of sinne, and pleasures of the world: if wee call vpon them, lay before them death, iudgement, hell, perpetuall torments, prepared for the wicked, their sinnes committed, the danger of suddaine death, &c. Heauen, and the most blessed reward prepared for the godly, &c. they will heare this, and confesse it to bee true: but being overcome with the violence of euill custome, they still proceede in their sintull courses.

The enemy all this while is spreading his net, he knoweth his opportunity

nity: now is the time hee may most preuaile: he entrieth thy house like a theefe when thou sleepest. *Blessed therefore* (saith the Spirit of God) *is hee that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse, Apoc. 16. 15.*

Consider (beloued) and with a carefull heart consider, that none were excluded from the marriage of the bridegrome, the heavenly ioyes, but such as were not prepared, which slept, and wanted oyle in their lampes, *Math. 25.* If those seruants bee blessed (as the Lord witnesseth) whom the Lord, when hee cometh, shall finde waking, *Luke. 12. 37.* Then surely, cursed, & most wretched shall he be whom the Lord shall finde sleeping, secure, and carelesse. *If thou wilt not watch, I will come vpon thee as a Theefe, and thou shalt not know what houre I will come vpon thee* (saith the Spirit of God) *Apoc. 3. 3.* As the bird is hardly taken wiche is flying, and in motion, but when she sitteth, shee is

Simile.

in most danger: to the aduersary cat-  
cheth none but such as are negligent  
and carelesse of their soules. As the  
sweet waters are euer in motion and  
running: so the standing waters are  
neither sweet nor wholesome, and ingen-  
der nothing but hurtfull and poyso-  
ned things. In a forsaken house,  
where none doe inhabite, vncleane  
beasts increase, as rats, mice, serpents.  
Beasts which lye long on the ground,  
and walke not (they say) loose their  
hooftes. The birds which sit long in  
their nest, loose their feathers. And it  
is a proverbe: *Privilegio non uten-  
tes vel abutentes perdunt illud*. A priui-  
ledge may be lost by not vsing, or abu-  
sing it: So he falleth from Gods grace,  
is deprived of the good seede, easily  
admitteth the tares of wicked desires,  
which sleeperth. is idle, and negli-  
gent to keepe carefull watch ouer his  
soule.

Now for how many causes this spi-  
rituall negligence is dangerous, let vs  
briefly



briefly unfold. Hee that is to make a long iourney, and the time short, hee cometh not to his iourneyes end except he keepe continuall walking. We are all traueilling towards heauen, our eternall country, the way is long, because many temptations and difficulties are to bee overcome, many good deeds are to bee done in the worke of the Lord, many cruels are to bee suffered in the way before wee come thither. Our time is the time of this life, which is very short, but a moment, a vapour, a thing of nothing, *instans est, momentum est, ictus oculi est*, but an instant, a moment, the twinkling of an eye: yea, the time wherein wee liue, (which is but the present time) is so short, and fleeting, that it cannot bee circumscribed. Why then are we careless? why loyter we? why sleepe wee in the way? why are we so negligent in our iourney?

Againe, when a man is expected and looked for of his Lord, it is not

C 4      meete

In how many respects this negligence is hurtfull.

Similitudo congeries.

meete that hee should make haste, be carefull and vigilant? but all the Saints of God, yea God himselte, expecteth vs in our heauenly countrie.

3 If a man bee invited of a great man to a feast, were hee not worthy iustly to be blamed, if he should linger by the way, and come too late? were hee not in danger, that coming out of season, hee should bee excluded and shut out? But our Saviour calleth vs all to his great Supper, the banquet of eternall glory, the euerlasting feast of all blessednesse, and shall wee shewe our selues carelesse, and not rather hasten with all alacrity, and encrefulesse of heart?

Luk. 14, 16

4 Again, when there are many impediments in the way, either because it is hard to finde, or infested with Theeues, and such like difficulties, is it not meete that the Traueller should walk so much the more warily  
and

and expeditely: But in the way towards heaven are many temptations, many diuels lye in wait, many difficulties laid before vs: let vs therefore cast away all sleepe and negligence, and speedily go forward in the way of eternal life.

It thou shouldest haue a friend who kindly should offer thee his friendly helpe and meanes to escape any imminent perill, shouldest thou not greatly offend such a friend in neglecting these meanes? But God freely offereth his grace and holy spirit to all that by faithfull and seruent prayer craue the same at his handes, by which meanes we may assuredly escape all perils objected in the way of saluation.

Lastly, hee that omitteth the opportunate time allotted him for the obtaining of any thing, doth not he deserue grieuously to bee taxed of great negligence? *Fronte capillata, post est occasio salua*: Occasion hath long



Old father long locks before, but is bald behinde,  
 Time hath hairy locks before, but not behind  
 to teach vs not to slip the present occasion, least being past, we can take no hold to pull it backe againe. And this life is the time that God hath in mercy

Care.

Ioh. 9. 4.

2 Cor. 6. 2.

2 Thel. 5. 6.

giuen vs to worke in: *The night (of death) cometh when no man can worke.*  
*Ioh. 9. 4. Behold now is the accepted time,*  
*2 Cor. 6. 2, behold now is the day of saluatiō,*  
*2 Thel. 5. 6, Let vs therefore watch and be sober, 1. Thes. 5. 6. For while men slept, the enemy came and sowed tares, saith this text.*

The third  
 obseruatiō.

Thirdly, I obserue, in that it is said this enemy of mankinde watched his opportunity to sow his tares *while men slept*: That our owne negligence and security giueth the diuell aduantage and victory ouer vs: for not by his owne power, but through our slothfull carelesnesse he sowed tares among the wheate. Therefore saith S. James:  
*James 4. 7 Resist the deuill and hee will flye from you.*  
*James. 4. If any man by his aduersary should be called into the law, and bee in danger not onely of his goods, but also*

also of his life, the which aduersary hath no power of himselfe, but is such a one that if he resist and oppose himselfe against him, hee is easily vanquished: Who is so mad, so blockish and slothfull, as not to resist, and stoutly withstand such an aduersary? who is so foolish to teare such an enemy, and to suffer himselfe to be overcome? but such an aduersary is the diuell, by his temptations and suggestions hee labourerth to bring vs to the barre, and tribunall of Gods seuerer iustice: but if we hold vp the shield of faith, the sword of the spirit, which is the word of God, the breast-plate of righteousness, continuall and deuoute prayers, &c. and other parts of our Christian panoplie, mentioned *Ephes. 6.* like a dastard he betaketh him to his heeles, and flyeth from vs. It is therefore our owne fault, and negligent slothfulness that we are overcome, that he soweth his tares in the field of our soule. And therefore the Apostle *Peter* saith to *Ananias*

*Ananias, Acts 5. 3. Why hath Sathan filled thine heart?* He doth not say, why did Sathan tempt thee? for that is his perpetual practise, but why diddest thou giue way to him? why didst thou suffer him to enter in, and to fill thine heart? And as *Jeremy* said once of the rebellious Iewes: *That they had taught their enemies to bee captaines ouer them.* (speaking of their captiuitie. The same may bee said of vs, wee our selues doe teach the diuell which way to assault vs, because wee bee sleepey and negligent, fearefull, and distrustfull of Gods prouidence, conetous, and carnall liuers, and so it chanceth to vs, as vnto the birds, which gaping greedily after their prey, are caught in the snare before they see it. Hence it cometh, that our desires, and inordinate affections expose vs to the snares of the enemy, and we are caught inconsiderately in his net, whiles we are greedily gaping to satisfie our sinfull lustes and affections, hauing no other minde

simile.



minde, but vpon the fulfilling thereof.

When Sathan had sowne his tares, *Obser. 4.*  
 (it is said) hee *went his way*: For  
 when hee hath sowne his pestilent  
 seede, hee faineth to depart, he knoweth well the operation thereof, how  
 it will worke, it will in his time grow  
 so ranke, that it will corrupt quickly  
 the seede of godlinesse. Hee soweth  
 the seede of pride in thine heart, and  
 goeth his way, knowing that in time it  
 wil grow so high that the spirit of God  
 will take no pleasure there. He casteth  
 in thy minde the seed of lust, and goeth  
 his way, hee assureth himselfe, that  
 at last it will breake forth into the fire  
 of fornication, and all vncleannesse.  
 He casteth abroad the seed of enuy, &  
 goeth his way, he knoweth wel that in  
 time it will grow to malice, strife contentions, & murthers, so fruitfull is this  
 noisome seed where it hath once taken  
 root. Take heed therefore how thou  
 once admittest this seede into thine  
 heart, cast it presently out, suffer it  
 to

Augustine,

Greg. lib. 32  
moral cap.Isidor, lib. 3.  
de summo  
bono.

to take no roote, for if it stay there, it  
will spring vp, and yeeld most pestilent  
fruit. *Vigilat hostis, & tu dormis?* saith  
Augustine, thy enemy euer watcheth thee,  
and dost thou sleepe? yea, great is the  
malice of this enemy, that as Gregory  
saith: *Arte sese palliat ut ante decepta  
mentis oculos, culpas virtutes fingat, ut  
inde quisquam quasi expectet premia unde  
dignus est inuenire aterna tormenta.*  
He maketh himselfe by art, that before  
the eyes of a deceiued minde, vice  
might seeme to be vertue, that a man  
might expect a reward for that, for  
which indeed hee deserueth eternall  
torments, he so vailleth himselfe vnder  
the vizard of vertue. *Diabolus est ser-  
pens lubricus*, the diuell is a slippery  
serpent, whose head, that is, his first  
suggestion, if it bee not resisted, *totus  
in intima cordis, dum non sentitur illabatur*,  
saith Isidor, he windeth himselfe whol-  
ly in before thou be aware. *Semper vis-  
cosa sunt carnis desideria*, fleshly desires  
be euer viscous, for of suggestion, if  
you

you give way, springeth cogitation, from cogitation (if ye resist not there) he proceedeth to affection, from affection to delectation, from delectation to consent, from consent to action, from action to custome, from custome to obstinacy, from obstinacy to hardnesse of heart, from hardnesse of heart to boasting, from boasting to desperation, from desperation to damnation. And thus by degrees he climbeth to the toppe of perdition. Resist therefore (brethren) beuine his fury and suggestions, *stedfast in the faith, 1. Pet 5.* *1 Pet 5*  
*putting upon you the whole armor of God*  
*Ephes. 6. and he will flye from you, Iame. 4.* *Ephes. 6, Iame 4.*  
 If in keeping our riches against the lying in waite of theeves, against superfluous expences, against future wants, that we may haue whereby to support our state, we bestow a thousand cares, we vse great circumspection. If we so carefully stoppe, binde, hoope, and place, our wine, or oyle vessels, least they should leak, or bee corrupted.

If



If we so diligently looke vnto our garments, and other household stuffe, that they be not consumed of the mothes, spotted with any liquor, stained with the dust: what an absurd thing is it, & vnworthy of a Christian, not to haue the same care of the good seed of graces which we haue receiued of God to our saluation, and eternal glory, that it be not choked and corrupted with the tares of Sathan. *Vix Diaboli* (saith S. Bernard) *sunt circuitus & circumuentio, circuit terram & perambulat eam, ut nos circumueniant.* The waves of Sathan are circuiting, & circumuention, he compasseth the earth, and walketh through the same, that hee might circumuent vs. Neither if sometimes he seeme to cease, should we therefore bee vnprepared?

Ser. 12 sup.  
Psal. 91.

Simile

The wise Captaines in the time of truce, do fortifie their holds, and repaire their bulwarkes: so should the Christian Souldier do in the peace of his conscience. It is true that hee that  
keepeth

keepeth Israel doth neither slumber nor sleepe; but neither doth hee slumber nor sleepe which impugneth Israel. Shall wee bee secure (saith Bernard againe) because we be assisted on euery side? Noy, for this cause should we the more studiously watch, for God would neuer take such care of vs, if hee did not know our necessity and danger to be great. Non

*ibid. Ser. 88*

*tam multiplex nobis custodia, nisi ob multiplices insidias poneretur.* Gods custody and succours would neuer bee so manifold towards vs, if the snares of Sathan were not manifold.

*2aers. lib. 3.*

Solon made a lawe, that hee that liued idly should bee exposed, for euery one that would to accuse him. The like law hath God made, that hee that followeth idlenesse, and is negligent of his saluation, should bee laied open to all temptations, and accusations of the Diuel.

Seeing this enuious man the duell, sowed his tares whiles men slept, we learne that there are 2. causes of all euil

*Obseru. 42*  
*Two causes of all euil.*

D

that

that is in the world: the malice of Sathan, and our owne negligence. Euill (as *Isidor* saith) *non est a Deo creatum, sed a diabolo inuentum*, is not created of God, but deuised by the Diuell. *Hee was a murderer from the beginning, and the father of lyes, Ioh 8.* As *I Ihu* saith the Lord, *I desire not the death of the wicked, Iack 33. 11.* Neither is there any fatall necessity to be imagined: for God in calling, so calleth, that withall he inclineth the will, hee so forsaketh the reprobate, that they themselves otherwise will not. And this is manifest in *Saul* the Apostle, which was a persecuting enemy of Christ, till the houre came of his calling: then Christ so called him, that withall he gaue him a minde to will, and hee cryed: *Lord, what wilt thou haue me to doe?* Contrariwise, hee so forsaketh *Judas* that his will was still delighted in his wickednesse. So that here is no constrained necessity, for the nature of our will is not hindered: yea it assenteth to good

*Lih, 1 de  
summo bono,  
cap. 2.*

*Ioh. 8.*

*Eze. 33. 11*

God not  
the author  
of euill.



of euill: those being willing, he draweth: others, being all vn willing, he palleth ouer, neither of them against their wil he constraineth. Faine be it from vs therefore that by any meanes, directly or indirectly we should ascribe God to be the author of euill. *Optimus est optima facere* it is the property of the best, to do alwayes the best things: but God is *optimus*, the Soueraigne good, for he is essentially good, of whom are all other good things, therefore it is of the nature of the diuine goodnesse, to doe alwaies that which is good.

But why then (wil some say) is God Obiect. said in scripture to harden the heart of Pharaoh, for thus it is in the Hebrew, *Exod 4. 21. Vauis achazek. I will harden his heart.* Again, *vauis hazek, the Lord hardened Pharaohs heart, Exod. 11. 10.* This is attributed vnto God, not that Answer. God is the author of induration, in-  
 so much as it is euill, and worketh that which is euill: but because God vseth

well these evils, and doth gouerne them that are hardened to some good end.

Sathan hardeneth by suggesting, and periwading: man hardeneth himselfe when hee consenteth to the entilements of Sathan, and by his owne will turneth himselfe from God. God hardeneth by forsaking. So saith Saint Augustine: *Diabolus suggerit, homo consentit, Deus deserit.* The diuell suggesteth, man consenteth, and God forsaketh. And this to a modest minde may suffice.

*Aug. con.  
Faustum.*

Obseru. 6. Here note that the deuill soweth three most pestilent seedes in the world. which are signified in the nature and property of tares, which the Arabians call *Zizania*, the Greekes *ziza*, and *zizania* in Latine *Lolium*, in English *Tares*, *luray* or *Dandelion*. The Physicians say, that tares haue these three properties *vim* *viscidum*, *ventosum* ac *verecum*. *vim* *viscidum* is a sticky, *ventosum* is a windy, and *verecum* is a verieous quality.

In that they haue an acute or subtile quality, they resemble couetousnesse, which euer carrieth with it the very mystery of deceit, fraud, and subtilty, to deceiue the simple. They are compared vnto Fowlers, *Hose. 5. 1.* the simple and plaine meaning men are but as birds for their nets: *VVho so flattereth his neighbour with his lips, spreadeth a net for him.* They are like a sharpe rasour, which quickly shaueth away the haire: so the crafty couetous man soone spoyleth the simple of all that he hath. Hof. 5. 2.  
Prou. 29.

So great at this day is the growth of this pestilent tare in the world, that it hath almost choaked vp the good wheate of simplicity and plaine dealing among men. Such hath been the wonderfull industry of the enuious man in sowing his tares.

But let these crafty Foxes remember, yea, let them with a feeling heart remember the terrible wo pronounced by God himself against them, *Hab. 2. 6*



54      *Sathans sowing Season*

*He becometh him that conuerts an euill co-  
nitiouse into his owne, that hee may  
set his nest on high, and escape the power of  
euill. For the stone shall cry out of the wall,  
and the beame of the timber shall answer  
it: wo vnto him that buildeth a towne  
with blood, and erecteth a Citie by in-  
iquity.*

*As that they haue a windy property:  
is signified pride and ambition, which  
also is one of the Devils principall  
tares: for he knoweth well how true  
this saying of the wise man is: Pride  
is the originall of sinne, and he that hath  
it shall poure out abomination vntill hee  
bee ouerthrown. Eccles. 10. 14. For God re-  
sisteth the proud, and giveth grace to the  
humble. 1. Pet. 5. 5. Which if wee consi-  
der the different end of pride and of  
humility, we may plainly see in proud  
Lucifer, and in humble Christ, in aspi-  
ring Eue, and in the lowly virgin Mary,  
in the high minded rich glutton, and  
in vicerated poore Lazarus, in the  
proud Pharisee, and in the penitent  
Publicane*

Publicane. In these we may easily see how well God liketh of this filthy tare of pride. There was not a greater by Christs owne testimony, among womens children, then *Iohn Baptist*, yet behold his wondrous full humility: hee answered to the Iewes in negatives,

Matth. 23.

*Non sum non sum, non sum.* (saith a Father) I am not, I am not, I am not. But contrariwise, the proud man and woman (which are indeede the worst and least among all womens children.) stand all vpon affirmatiues, and say I am, I am, I am: they will not loose one inch of their conceived reputation. Well (saith

Ioh. 19, 29

*Augustine*) *Excelsa est patria, humilis est via: qui querit patriam, quid recusat via?*

Augustinus  
super Ioh. 19.

Our heavenly country is high, but the way is lowly, hee that seeketh his country, why refuseth hee the way?

Againe, *O quam excelsus es Domine, sed humiles corde sunt domus tue.* O how high art thou O Lord, yet the humble in heart are thine house. O that these

In Ep. 8.

Phil. 2. 6. 7.  
3.

proud peacockes would set before their eyes the example of the Sonne of God: *Who being in the forme of God, made himselfe of no reputation, and tooke upon him the forme of a servant, he humbled himselfe, and became obedient unto the death.* &c. *Philippians, chap. 2. vers. 6. 7. 8.* *Quid tumescis homo?* (saith Augustine.) *O pellis morticina quid tenderis?* *O sanies foetida cur inflaris?* why art thou proud O man? why art thou extended O thou dead skinne? thou stinking corruption, why art thou puffed vp? thy Prince is humble, and art thou proud? thy head is lowly, and shall the members bee high minded? A certaine Phylosopher being asked of one, *Quid sum, quid fui, quid ero*, what I am, what I was, what I shall bee, answered: *Sperma foetidum, vas stercoreum, & esca vermium.* Stinking sperme, a vessell of dung, and meate for wormes. Surely, me thinks, it should bee sufficient to cut the combe of pride, and strike the



the failes of ambition, if wee would but call to minde that our conception is sin, our life misery, and our end rottenesse and corruption.

In that the tares haue in them *vim venenosam*, a poysoned quality, (as it may appeare, in that whoso taketh the same into his body, it maketh the head light, and the body to swell) is noted the infectious sinne of whooredome, and fleshly lust, another filthy tare wherewith the Diuell hath poysoned and killed much seede of vertue in the world: This noysome tare so infecteth the minde, and choaketh all graces, that it breedeth a consumption of all goodnesse in the soule where it is sowne.

It is as *Lentaphthisicorum febris*, like a feuer hectike, which cleaueth to the marrow of the bones, consumeth the body, and neuer endeth but with life it selfe: His bones are full of the sinnes of his youth, and it shall lye downe with him in the dust, (saith Iob.) chap. 20. which

*In corpore  
Lentum pro-  
trahit, heu  
morsens qua  
carperis beca-  
rice febrim  
Iob. 20.*

8                      *Sathans sowing Season.*

which is by the iust iudgement of God, that they which haue bene the affliction of many soules by alluring them to the consent of their filthines, should also make wrack of their owne soules, and so *enimiam pro anima reddāc*, pay soule for soule. Hereof speaketh a certaine Father, that the Diuell hath els used iniquity to himselfe, and of her he hath begotten many daughters, as Hypocrisie, which he hath married to all dissemblers and false brethren: Rapine and oppression, to great men: Vnury to Citizens: Craft and deceit to Advocates: Pride to rich men, &c. But his daughter Litchery he hath appropriated to none, but prostituted her vnto all, that so she might draw the the more vnto hell with her.

For the rooting vp of this hurtfull care, it shall greatly profit, if (among many other places of holy Scripture, which shew Gods hatred of this sin) we would diligently ponder in our mindes the Apostles most patheticall reasons

reasons, 1. Cor. 6. The summe whereof is: By whoredome great injury is done to Christ our head, to whom our bodies are sanctified: great reproach to God, who shall raise vs up to glory, as hee hath done the body of Christ: Great indignity done to the holy Ghost, whole temple we are, and which dwelleth in vs. Our bodies themselves are hereby dishonoured & dammed, which are by whoredome pulled from Christ our head, joined to an harlot, and made one body with her. To conclude, thereby wee are made sacrilegious thieves, in defiling & giuing of that vnto another which is not in our power. This is the summe of the Apostles reasons, which shew the horribleesse of this sinne; and the incomparable losse that cometh to the whoore nonger thereby, and should be sufficient to win the most refractory minde, if there be left in it one spark of the feare God.

Reasons  
why we  
should dye  
for this sinne.

The horri-  
ble esse of  
this sinne.

Hauiug in some sort delineated the  
malice



malice and industry of Sathan the enemy of mankinde, in corrupting the good seed with the tares of vices, and the opportunity hee watcheth for the same.

Now the order of prosecution requireth that I should set downe also the weapons and armour which euery good Christian should haue in readiness to resist the fury of this enemy, and withstand his assaults, which the blessed Apostle, and expert Champion of Iesus Christ, out of Gods armory most excellently prescribeth,

*Ephes. 6. 14. vnto verse. 19. Stand therefore (saith he.) with your loynes girt about you with verity, &c. The Apostle said before: Take vnto you <sup>the whole armour of God.</sup> the whole armour of God. Now particularly hee expresseth the parts of this armour. He setteth downe two kindes of armory necessary to euery Souldier against his enemy. Some which are needfull for the defence of our selues, and other to strike and repell the*

the enemy. Of the first kinde he speaketh, *verse* 14. 15. 16. and part of the 17. Of the other, *verse* 17. and 18. Hee armeth the whole man from the head to the feete, that hee might in no part be hurt of his enemy, and of this kinde of armour hee nameth five. The Girdle, the Breast-plate, the Shooes, the Shield, and the Helmet.

Hee beginneth with the loynes, which must bee strengthened with the girdle; and the breast, as the principall parts in which the life and strength consisteth, and which the enemy chiefly assaulteth; and therefore the souldier is wont especially to arme those parts in which the strength and life abideth.

He saith therefore, *Stand*: he requi-  
reth here three things.

First, that euery one should keepe himselfe in his station or calling, that hee yeeld not, nor turne his backe to the enemy. And this calling is two-fold, the one generall, whereby  
we <sup>Calling</sup> two-folds

we are all called into the Church militant, that is, to the army of Christian Soldiers, under the conduct & enligens of Iesus Christ. The other is a special calling whereby a certaine station and office is assigned to every man in the Church, as it is in a military army. Every one ought especially to keepe himselfe in the army of the Church, and next in his private station. First therefore he requireth that every one abide in the Church, and that hee depart not from the army: for if hee depart, *actum est*, it is well to him: as to him that going from the army is either flaine of the enemy, or of his owne comping by the command of his Prince.

- 2 Secondly, hee requireth that every man should confine himselfe within the limits of his owne station or calling: for in an army nothing is more pernicious then *ataxia* and confusion. First therefore every man must constantly remaine within the limits and bounds



bounds of the Church; and next, in his owne proper condition, to which he is pecuniarly called, and not to give place to the Diuel, which diligently laboureth to draw him from both.

Thirdly, vigilancy and watching is signified by this word *stand*. This is necessary also, and opposed to slothfull-  
*ty. For while men slept this enemy came, and sowed tares. Bee sober and watch, for your aduersary the Diuell is a roaring Lyon goeth about seeking whom hee may deuoure.* Therefore we must watch, every one in his seuerall station, lest Satan oppresse vs at vnawares.

But that we may stand in the battell and overcome, these things are required. *The first part of the armour.*

First, *Constance in doctrine*, or in the truth: this is the balthus or girdle wherewith the Apostle would haue our loynes girded. The loynes are as the foundation whereon the inferiour and superiour parts of the body do rest and lean. For against the Diuell this

this first is necessary, that we stand fast in the truth of religion, grounded vpon the word of God, for this is the first thing which Sathan seeketh to shake, and take from vs, namely, the truth of doctrine, and obtrudeth vnto vs lyes, and false doctrine.

This then is the first part of the armour of God, the *Girdle of truth*, vpon which the Church is founded: to which pertaineth this of the Apostle, *1. Tim. 1. 9. Having faith, that is the truth of doctrine*, vpon which faith resteth *and a good conscience*, which is the second part of this armour.

The second  
part.

The Breast  
plate of  
righteous-  
nesse,

The second part he calleth the *Breast-plate of righteousness*: for after that the minde is fortified with the verity of doctrine, there must follow the *Breast-plate of righteousness, and of a good conscience*, that is, of a holy life. For euen as the breast-plate defendeth the breast of the Souldier, so the care of righteousness & holines fortifieth the minde of a Christian man, and conserueth his heart

heart against the assaults of the Diuell,  
that hee bee not wounded with his  
darts. The Saints of God do slide and  
sinne, they receiue wounds, but not  
to the heart, they sinne, but not from  
the heart, according to this of Saint *John. 3.9.*  
*Who so is borne of God, sinneth not,*  
and why so? because his heart is armed  
with the loue of righteousness, holi-  
nesse, and of a good conscience. *Da-*  
*uid* which at first had his heart tensed  
with the knowledge of the truth, and  
did set his loue vpon righteousness,  
yet hee fell, and that shamefully, and  
was wounded with the weapons of  
the diuell: but these weapons did  
not pierce so farre as his heart, they  
remained but in his flesh, and why?  
because his heart was fortified with  
this *Breast plate of righteousness*. This  
place of the Apostle agreeth with  
that of Christ, *Luke. chap. 12. Let* *Luk. 12.35.*  
*your loynes bee girded about and your*  
*lights burning*. These lightes are the  
holinesse of life, and the workes



of righteousnesse, and a good conscience. And this is the brest-plate of righteousnesse.

The third  
part our  
feet shod,

The third part of this Christian panoplie is expressed in these words, *ver. 15. And your teete shod with the preparation of the Gospell of peace.* The metaphor is thus: They that go to the warres provide themselves of good bootes and shooes, and with them defence and arme their legges and teete from the cold, wet, and stripes of their enemies, and that they may bee the more prompt and ready to fight: So the Christian Souldier should arme the teete of his minde with these spirituall shooes, to wit, readinesse in all places, to confesse (and if we be called of God) to preach the Gospell to all men. It is called the *Gospell of peace*, because it preacheth reconciliation with God through Iesus Christ, and because by the name peace among the Hebrues, are signified all felicity, and all good things, and the Gospell bringe

bringeth all happinesse vnto vs.

And aboue a'l, take the Shield of Faith, The fourth  
part of the  
armour.  
wherewith yee may quench all the fiery  
darts of the wicked. Here is the fourth  
part of the spirituall armour. In the  
warre (ye know) that the shield is ne-  
cessary, with which the whole body is  
couered, the strokes repelled, and the  
darts receiued, if a man knoweth in bat-  
tell how to vse it. And in our spirituall  
fight the shield of faith is most neces-  
sary aboue all the rest, but to what  
end? The Apostle addeth, *wherewith ye  
may quench all the fiery darts of the wie-  
ked* (that is of the Diuell) When hee  
saith *fiery darts*, he alludeth to the an-  
cient manner: for in old time (as it is  
yet in vse among the Indians, and o-  
ther barbarous nations) they were  
wont to cast their darts infected with  
poison against their enemies, by which  
the bodies of the wounded were so in-  
flamed that they might hardly bee cu-  
red. The darts of the Diuell are all  
temptations, and his tyes wherewith

hee laboureth to draw vs vnto all manner of sinnes, against which wee pray in the Lords prayer: *And leade vs not into temptations, but deliuer vs from euil.*

They are called fiery, because they are dangerous, and deadly if they bee admitted, and do easily kindle the heart vnto infinite sinnes, so that it cannot easily bee cured: for one sinne inflameth the heart vnto another: as drunkennesse, to wantonnesse, wantonnesse to murder. We see in *Dauid*, who for

2 Sam. 11.

the loue of *Bathshaba*, he deuised how to slay her innocent husband *Urias*,

2. Sam. 11. The darts of the Diuell therefore are indeed fiery, but they are quenched with a sound faith in Christ

2 Pet. 1. 5.

Iesu: *Whom resist strong in the faith*, saith the Apostle *Peter*. And Saine

1 Ioh. 5. 4.

*Iohn*: *This is the victory that ouercometh the world, even our Faith*, 1. Ioh.

5. 4.

Heere wee see that all temptations of the Diuell are as artificiall fires, more to bee feared then all the fires



fires or fireworkes in the world, which if they enter once into our hearts, they kindle a most deadly fire. Marke but them that are wounded with malice, or wrath, doe they not burne with a desire to bee reuenged? And those whose hearts avarice hath seized, how they are inflamed with a desire to haue all? Those who once are pierced with the flames of fornication and whooredome, doe wee not see how they burne to haue their fill of their most intamous, filthy, and inordinate lusts? Those, who are inflamed with anger and wrath, doe they not cast out fire out of their mouths? their eyes do sparkle, their nostrils smoke, their mouthes breath out fiery threatnings, and railing speeches. And those who are carried away with ambition, desire of honour, or vaine-glory, &c. But if thou *Question,* say, that thou neuer didst feele any paine, but rather pleasure in thy passions, how then can they bee so fiery?

Answer,

I answer, so much the worse is it with thee, for this argueth thy wound to be incurable, when thou art past feeling, and that as fire wil draw vnto it another, so wilt, the fire of Gods wrath and heavy displeasure, which will precipitate and throw thee downe headlong into the fire of hell. They then that yeelde and are overcome with these fiery darts of Sathan, shew plainly that they are de liu'd of this impene- trable shield of Faith, wherewith we may easily e'ne backe and extinguish all his fiery darts on which he do focuser they be. For if by faith wee haue feel- ling of Gods fauour and loue towards vs, and are fully assured that he will be a good and mercifull father vnto vs, then his loue which is kindled in our hearts by faith, & his spirit, which he hath giuen vs, doth cause vs to hate, abhor, and detest all euill, and strongly resist temptations.

he said  
it.

Next he cometh to the *Helmet*: Take the *Helmet of saluacion*, *vers. 17.* It is called

called *Galca* a word of saluation, yet  
*metonymum*, because it signifieth salua-  
tion, or is *salua* is, *halsome*, for it defend-  
eth the head. But what this spirituall  
Helmet is, the Apostle teacheth, *1. Thes. 5. 8.*  
*Putting on the hope of saluation*  
*for an helmet* The Diuell by all meanes  
laboureth to bring vs to desperation,  
for then hee thinketh hi nselfe sure of  
vs. The Apostle therefore wilketh that  
euen as in earthly battels Souldiers co-  
uer their head with an Helmet: So we  
should fortifie our heart and minde a-  
gainst all the insults of the Diuell, with  
a sure hope of eternall saluation ob-  
tained freely for vs by Christ,  
without our merites. And most cer-  
tain it is that there is no kinde of temp-  
tation which may not be overcome if  
we hold fast the most certaine hope of  
eternall saluation, and therefore *Rom.*  
*8. we are saved by hope* They that de-  
spaire of the victory fight no more, but  
yeeld themselues into the hands of the  
enemy: as they that conceiue an assur-

*Rom. 8. 24.*



ted hope of the victory, fight courageously and strongly. And as the Helmet, or head-peece is very necessary for him that is in the brunt of battell among so many arrowes, and shot which flye on euery side: for without the same hee should quickly bee wounded and slaine: So is hope most necessary for vs, (which is the companion of patience) to withstand and beate backe all the assaults of Sathan. For the assurance of saluation that wee haue promised vnto vs in Christ, doth make vs invincible in this fight.

Take heede therefore (brethren) that in any case the diuell shake not our hope of saluation in Iesus Christ, but still let vs go armed with this Helmet, that wee bee not wounded by this enemy. *Vita vite mortalis, spes est vite immortalis*, (saith Saint Augustine,) The life of our mortall life is the hope of the life immortall. *Spes animam in eternitatem erigit, & idcirco nulla*

Aug. super  
Mat. 3.

*nulla mala exterius quæ tolerat sentit,*  
 Greg Hope erecteth our minde into  
 eternity, and therefore it feelth no  
 euils which it outwardly suffereth.

*Greg. in  
 mora.*

The sixth part of this spirituall ar-  
 mour, is *the sword of the spirit, which*  
*is the word of God.* Now hee cometh  
 to describe that part of armour where-  
 with we must strike and expel the ene-  
 my from vs, as are Swords, Speares,  
 Gunnes, &c. which the Apostle com-  
 prehendeth vnder the name of sword.  
 Hee calleth it the sword of the spirit,  
 because it is spirituall, and from the  
 mouth of God: because our enemy  
 is a spirit, our fight must also bee spi-  
 rituall. Hee willeth vs to bee furni-  
 shed with the word of God, and testi-  
 monies of holy Scripture, whereby  
 wee may expell and driue backe our  
 enemy from vs. And how wee  
 should vse this sword, Christ by  
 his owne example teacheth, *Mat-*  
*thew. chap. 4.* in his encountring with  
 the Diuell.

*The sixth  
 part of this  
 armour.  
 The word  
 of God.*

*Mat. 4.*

When

1. Pet. 5.

When he tempteth vs to pride, drawe we against him this sword: *God resisteth the proud, 1. Pet. 5.* When he tempteth to couetousnesse, strike him with this sword: *The couetous man is an idolater and hath no inheri- tance in the king-*

Ephes. 5. 5.

*dom of Christ and of God Ephes. 5. 5.* If hee tempt to adultery, lay at him with this sword: *No fornicitor nor adulterer shall inherite the kingdome of God, 1. Cor.*

1. Cor. 6. 10.

*6. 10.* Likewise, when he tempteth to heresie: 2. Christ is not the true God, let vs boldly dash him on the face with this sword, saying: *This same is very God and eternall life, 1. Ioh. 1. 9. and his blood cleanseth vs from all sinne, 1. Ioh. 1. 7.* If hee saith, wee are not iustified by faith only, let vs draw this sword against him, saying: *Who(euer beleeueth in him shall not perish but haue euerlasting life, Ioh. 3. 16. Againe a man is iustified by faith without the workes of the law Rom. 3. 28. Againe, if he tempt saying: that by reason of the personall union, Christ in*

1. Ioh. 1. 9.

*his*

1. Ioh. 1. 7.

*his*

Ioh. 3. 16.

Rom. 3. 28

*his*



his body is *ubique*, every where, obiect  
against him the words of the Angell:  
*He is not here, he is risen*, Math. 28.6. A-  
gain, the very words in the Article Math. 23.2  
of our faith: *He ascended into heaven, &  
from thence he shall come againe, &c.* If he  
say the body of Christ is in the bread  
really, reply, that Christ said not, *my  
body is in the bread*, but this (that is the  
bread) is *my body*. And to let vs see this  
sword of the spirit in all other tempta-  
tions.

Lastly, he concludeth with prayer, The sixth  
part of this  
armour.  
which is the seventh part of this spiri-  
tuall armour, *vers. 18. and pray alwaies.*  
This is a continuall and fervent suppli-  
cation to Almighty God, that he will  
be present and assist vs and all the  
Saints, in this fight against Sathan.  
With this kinde of armour let vs de-  
fend our selves against this enemy, and  
strike him, and drive him from vs. This  
is a most excellent and effectuall kinde  
of weapon, which the Apostle there-  
fore placeth last, becaule except God  
and

and our Emperour Iesus Christ, (by our praier) be present to protect vs, all the rest of our armour little preuaileth.

After therefore that the Christian Souldier bee on euery side armed, the Apostle willeth, that turning to his Emperour, and acknowledging his weaknes, he deuoutly craueth succour, and aid, and not once or twice, but continually, for we stand in continuall neede of his defence. And this wee should doe, not coldly, faintly, and with the lippes onely, as did the Iewish people, of whom the Prophet in the person of God complaineth, *Esay. chap. 29. This people honoureth mee with their lippes, but their heart is farre from me, but with a feruent spirit, not carelessly, and negligently, as if wee stood in no feare of the enemy, but watching with an earnest affection in this duty of prayer.*

*Esay. 29,*

And

And that not onely for our selues,  
but for the whole Church, that is,  
for the whole army of Gods Saints,  
and Souldiers of Christs band in the  
Church militant.

To conclude, there are none  
therefore vanquished of the ene-  
my, but such as forsake this their  
impregnable armour, and depart  
from their invincible Captaine,  
Iesus Christ. The victory shall bee  
ours, through him who hath van-  
quished Sathan, and shall breake  
his head, treade him vnder foot, and  
make vs reigne and triumph wth him  
for euer.

Lastly, I heere obserue, that the Obseru. 6;  
Church militant in this world, is  
not a congregation absolutely pure,  
without spot or blemish, contagion  
of sinne, scandals, vices, and im-  
perfections, as the tares sowne among  
the wheate, and growing together,  
plainly euinceth against the Donatists  
Anabaptists,



Aug. de  
Caj. lib. 5.

2 Cor. 1. & 1 Cor. 3. and chap. 5. and other places,  
&c.

Anabaptists, and such like. For alwaies in the visible Church in this life, the good and the bad, the godly and the wicked, the elect and the reprobate, are mingled together. The Church (saith Augustine) *est velut lilium inter spinas, bonus & malis permixta*, as a lilly among thornes, mixed with good and euil, as it may appeare by the example of the Church of the *Corinthians*, which may bee proued by this argument, taken from the scope of this parable, thus:

As it is with the tares and the wheat, so it is with the visible Church: but thus it standeth with the tares, and the wheat, they both grow together vntill the time of haruest.

Therefore in the visible Church the good and the euil are mixed together vntill the time of haruest, or of the end of the world. The antecedent is proued out of this parable; the consecuti-  
on is illustrated by this rule in logike,  
*similium*

*similium similis est ratio*, if like things is  
the like reason.

The vse which the godly should  
make hereof S. Cyprian teacheth, that *Cyprian lib.  
3. Epist. 38.*  
because tares seeme to bee in the  
Church, this should not hinder our  
faith and charity, that because wee see  
tares in the Church wee our selues  
should depart out of the Church: but  
we should rather induow, *ut frumen-  
tum esse possimus* that wee may bee  
the good corne, that when the come  
shall begin to bee laid vp in the Lords  
barnes, wee may receiue the fruits of  
our workes. For in a great house are  
not onely vessels of gold. and of silver,  
but also of wood and of brasse some to be- *2. Tim. 2.*  
nour, and some to dishonour, *2. Tim. 2.*

*The third part*

Then came the seruants of the householder *The third  
part.*  
and said vnto him: Master, sowedst not  
thou good seed? From whence then hath it  
tares? *vers. 27.* Here is thirdly contain-  
ed the question of the seruants con-  
cerning the rooting vp of the tares,  
ioyned

ioyned with an admiration: *Sowedst thou good seed?* The Protasis or proposition is: even as the householder would not that the servants should pluck vp the tares, but that they should grow together till the time of haruest.

*Apodosis*: So wicked men and heretikes shall euer be in the visible Church vntill the end of the world, when they shall be separated and vterly rooted out. This Householder is God, the servants (according to *Augustine*) are such Christians as are carryed with a more feruent zeale to haue the church purged. Their speech, with the answer of the Householder, is figured by an vnperfect *Prosopopœia*. *verse. 28.*

*Aug. in  
quæst. super  
Mat.*

*Prosopopœia*  
is a naming  
of a person  
to speake.

Obseru. &  
doctrine.

29.30.

In that the servants wondred at the increase of the tares, we are taught the iust cause of admiration is given to the godly (if they duly consider) how so many tares of vices should spring vp in the Lords field? from whence are so many impieties, false religions, monsters



monsters of iniquities, so many per-  
 iuries, blasphemies, adulteries, among  
 men professing Christianity? This the  
 Prophet in the person of God admiri-  
 reth, *Esay. 5.* when after he had descri-  
 bed Gods goodnesse and diligence in  
 dressing his vineyard, hee saith: *What* *Esay. 5. 4.*  
*could I haue done any more to my vine-*  
*yard that I haue not done? Why haue I*  
*looked that it should bring forth grapes,*  
*and it bringeth forth wilde grapes? And*  
*Jeremy 2. 21.* *Yet I had planted thee a* *Jer. 2. 21.*  
*noble vine, whose plants are all naturall,*  
*how then art thou turned into the plants*  
*of a strange vine? From whence hath*  
 it so many tares, seeing that sinne  
 fighteth against Al-mighty God, of  
 whom wee receiue all good things,  
 and in whom we moue, liue, and haue  
 our being, from whence then are so  
 many tares?

If nothing bee so hurtfull vnto  
 man as sinne, if of sinne cometh death  
 and eternall damnation: if of sinne

F

proceed-

Aug. in  
Rom. 7.

proceedeth all miseries and plagues in this life, why are men so easily induced to sin? from whence are these tares? If (as *Augustine* saith) *unusquisque peccando animam suam Diabolo vendit*: by sinning a man selleth his soule to the Diuell, receiuing as the price thereof, a little transitory pleasure, how spring so many tares? It wee demand of the Philosophers what man is, they will answer: *Animal rationale*, a reasonable creature. If man then be a reasonable creature, what should be more agreeable to the law of nature, then to frame his life according to the rule of reason? But if sin be not onely against the law of God, but also contrary to the light of reason, how should a reasonable creature commit daily and hourly so many sins? Why (I pray you) did the Son of God take vpon him our flesh? why did he preach, teach, do, and suffer many great things? was it not that he might destroy the works of the diuell? and what are the workes of the diuell, but

but sins? and why gaue he himselfe for vs? was it not that hee might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himselfe, zealous of good workes? They therefore that serue sin, what doe they else but crucifie againe to themselves the sonne of God, and make a mocke of him. Heb. 6. 6. From whence then are these tares? from whence is this abundance of iniquity in the world? how are men so easily seduced by Sathan to receiue this pestilent are into the ground of their hearts? And surely so great at this day is the corruption of Christian manners, that in the time of pestilence we do not so much wonder at them that dye, as at them which remaine alieue: so now daies we may not so much maruell at those that liue wickedly, as at the godly, honest, deuout, &c. as if it were a miracle to see them vnsported of so great corruption. So that this place vehemently reproveth the negligence, ingratitude, and extreame impiety of



men, and Ieruch to exaggerate the subtiltie and abundance of finne.

Obiect. 2.

Note the  
subtilty of  
Sathan.

Mat. 4.

Mark. 1. 12.

Luk. 4. 8.

In that the Diuell is called the en-  
vious man: *Homo humanitatem significat*. (saith a Father) the word [*man*]  
signifieth humanity. And as God lo-  
ving the good seed is called a man, so  
the diuell loving his tares, is here ter-  
med a man, not that hee is a man, *sed*  
*quia humanitatem simulat*, because hee  
faigneth himselfe to bee thy friend,  
that hee might deceive thee, when in  
deed hee is thy most fraudulent ene-  
my. The same are hee vs'd in decei-  
ving of Eve, as if he tendered her good  
and wished her felicity. The like was  
he vs'd in tempting of Christ, speaking  
friendly vnto him, not better (saith Sa-  
lomon) *are the wounds of a friend, then the*  
*kisses of an enemy*. He knoweth that he  
can effect little if he walke vnmasked  
and therefore hee reacheth his poyson  
vnder the colour of goodnes. But take  
heed of him, he is *the envious man*. He  
resembleth a thiefe in subtilty, which  
knocketh

knocketh at thy dore in the night, thou  
 askest who is there, hee changeth his  
 name, altereth his voice, pretendeth to  
 be thy friend, that thou maiest open  
 the dore vnto him at vnawares, and so  
 he spoileth thy house, and killeth thee.  
 But what doth this enuious man? hee  
 soweth feed: *ex diametro*, contrary to  
 the feed of God. Christ sowed pover-  
 ty of spirit, from whence then sprang  
 auarice? Christ sowed contempt of the  
 world, from whence then sprang so  
 great loue of the world? Christ sowed  
 humility, from whence then hath  
 pride gotten that growth? Christ so-  
 wed chastity, from whence then hath  
 whoredome, fornication, adulteries,  
 & all licentious living so ouergrowne  
 the world? Christ sowed sanctifying of  
 the Sabbath, from whence then came  
 such prophaning of the Sabbath in ca-  
 reusing, drunkennes, dauncing, dicing  
 stageplaying, and such like heathenish  
 prophannes? Surely *the enuious man* hath  
 done this, these are the prints of his feet,

Simile.

The Diuell  
 contrary  
 to Christ.

he hath beene heere, learne to know him *ex unguibus Leonem*, as the Lyon by his pawes.

Obferu. 3.

The gate  
of iniquity  
Enuy a di-  
uelliſh ſin.

Learne here, that all enuy is of the diuell, it is a diabolical ſin. Enuy is, *ſtrum iniquitatis*, the doore of iniquity: for by it death entred into the world. By this was *Iacob* vexed of *Eſau*, *Ioſeph* ſold of his brethren, *Dauid* persecuted of *Saul*, Chriſt deliuered to the Iewes.

The bane  
of charity.

Auguſtine.

Secondly, it is *toxicum charitatis*, the bane of charity: for were it not for enuy, euery one would reioyce at anothers good, as if it were his owne, & be ſoary for anothers harme. *Tolle inuidiam* (ſaith Auguſtine) & *tuum eſt quod habeo*, & *meum eſt quod habes*. Take away enuy, and that which I haue is thine, and that which thou haſt is mine.

The cor-  
ruption of  
health.

Thirdly, Enuy is *putredo ſanitatis*, the corruption of health: for, doe not the enuious man or woman hurt themſelues moſt? doe they not eate their owne



owne heart, and by fretting and enuy-  
ing at others, consume themselves.  
Therefore God (saith a father) should  
do great iniury to the enuious man, to  
place him in heauen, where there is  
nothing but ioy: for anothers prospe-  
rity is the obiect of enuy, which euer  
tormenteth the enuious man, and in-  
creaseth his sorrow. Therefore hell is  
the place allotted to all enuious caris,  
where they shall see nothing that they  
may enuy at, but weeping, howling,  
gnashing of teeth. Let Christians  
therefore far abandon, and expell this  
pestilent vice, the expresse image of the  
diuell, and embrace brotherly loue,  
the true badge of a Christian.

Fourthly, wee are here taught, that *Observ. 4.*  
the wicked doe not onely hurt them-  
selves, but are also offensive vnto o-  
thers, and do corrupt them. For euen  
as the tares do draw and sucke out the  
humor that should nourish the wheat:  
so the wicked by little and little, con-  
sume the iuice of vertue in them with

Eccles. 1.  
1 Cor. 5.

whom they conuerie. He that toucheth  
pitch, shall bee defiled therewith, and a lit-  
tle leaven leauenerh the whole lump. &

Interpret.  
Sa. 2.

*unaque conspecta liuorem ducit ab una:*  
one rotten grape corrupteth the  
whole cluster. *res maximi pretij est*  
*inter malos laudabiliter conuersari.* It is a  
thing of great price to live laudably a-  
mong wicked men. And as it is a  
great un *inter bonos, bonum non esse*, not  
to be good, conuersing among good  
men: So it deserueth great praise,  
*bonum inter malos existisse*, to be good,  
living among wicked men, saith Gre-  
gory. Flye therefore the society of  
wicked men, and feare rather least  
they shall peruert thee, then that thou  
shalt conuert them.

Greg. Mor.  
lib. 2.

Orig. Hom.  
12. ad Luc.

Out of the 28. verse I note, that  
it was well said of Gregory: *Zelum a-*  
*nimarum esse sacrificium deo omnipotenti,*  
The zeale of soules is a sacrifice to  
Almightie God: yet all zeale is not  
so bee reputed such a sacrifice, as  
it is plaine by the example of these  
seruants,

servants, which with an irrepressible zeale would have plucked up the tares. Such was the zeale of *James* and *John*, *Luke*. 9. against the Samaritanes. Let the godly learne hence alwayes to retaine a holy zeale, but let it be <sup>not of the flesh</sup> joined with the knowledge of God, and not <sup>not of the flesh</sup> according unto ignorance, an inconsult, or bloody fury, *Rom.* 10. 2.

*Luke* 9. 54

*Rom.* 10. 2

*The fourth and last part.*

But he said nay, least while yee go about to gather the tares, yee plucke up also with them the wheate, let both grow together untill harvest, and in the time of harvest, I will say to the reapers: Gather yee first the tares, and binde them in sheaves to burne them: but gather the wheate into my Barne, *vers.* 29. 30.

The last part expresseth the answer of the Householder, concerning the time when God shall finally separate & divide the elect from the reprobate,



bate, and the different state of them both. *Protasis*: Even as at the time of haruest the tares are bound together in sheues to bee burnt, but the wheate is gathered and put into the barne. *Apodosis*: So at the end of the world, all infidels, impenitent sinners, workers of iniquity, and all things that offend, shall bee viterly rooted vp by the Angels, and cast into eternall fire for euer to bee tormented. But the elect and faithfull shall be gathered into life eternall, and shall enioy euerlasting felicity in the kingdome of their heauenly father. The haruest is the end of the world, the reapers are the Angels, which out of the kingdome of Christ shall take away all things that offend, that is, (*per metonymiam effecti*) all such as by their filthy life haue giuen offence to others. *ver. 42. 43.*

The expo-  
sition.

Obseru &  
doctrines.

First, heere is laid before vs the exceeding mercy and clemency of our heauenly father in his long suffering of the wicked. For the diuine nature,  
(saith

saith Hierome) is more prone to mercy  
 then reuenge: For hee will not the death  
 of a sinner, but that hee conuert and liue, Hieron.  
 Ezech. 33. *Deus opus misericordiae cito*  
*facit*, (saith Chrysostome) God sheweth Chrysost. super Mat.  
 his mercy speedily, because this is most  
 agreeable to the naturall propension  
 of the deity: *Sed opus iustitiae punientis,*  
*est deo alienum, ergo tarde facit*: but the  
 worke of his iustice in punishing, is  
 more remote from God, and therefore  
 he doth this more slowly.

The idolatrous Gentiles in old time  
 were wont to say in praise of their false Lactantius.  
 Gods (as witnesseth *Lactantius*) *Quod*  
*diij habent pedes laneos*, that their Gods  
 had feete of wooll, because they did  
 not presently powre downe venge-  
 ance vpon wicked men, but did pro-  
 ceed *pedetētim* slowly to punishment.  
 But more truly may this be spoken of  
 our most milde and louing God, for  
 he hath indeed *pedes laneos ad ulciscen-*  
*dum*, woollen feet in coming to ven-  
 geance oftentimes against sinners, who  
 notwith-

notwithstanding; hath *pedes alatos*, winged feet, in shewing mercy, and continuing benedictions upon us. But consider hee, and with a feeling heart consider, that how much the greater is his lenity in expecting thy conversion, so much the heavier shall be his severity when it falleth; which the very heauen by experience wel perceined, as it appeereth by the dying of *Valerius*. *Divina ira lento quidem gradu ad vindictam procedit, sed tarditatem gravitate supplicij compensabit*, *Valer. lib. 1. cap. 2.* The wrath of God cometh with a slow pace to vengeance, but his slownesse hee recompenceth in the grievousnesse of the punishment. And therefore Gods wrath is compared by the Prophet vnto a bow: If a man will not tume, hee hath whet his sword, hee hath bent his bow, and made it ready; and *Gregory* giueth the reason: Because the bow (saith hee) the more it is drawn, with the greater violence it sendeth

*Valer. lib. 1. cap. 2.*

*Psalm. 7. 12.*

*Greg. 1. 19. 14. 21.*



death forth the anaw: So the day of  
revenge, the longer it bee deferred,  
the more strict shall the judgement  
be when it cometh.

The Adaman, which is a fall stone  
is the hardest, if it be broken, it is dis-  
solved into to small a dust, that it can-  
not be discerned: So Gods patience  
is like the Adaman, it may for a while  
suffer the wicked to follow their sin:  
but in the day of vengeance, & the fire of  
his wrath, will brake forth, hee will  
let loose all the daines of his fury, and  
be revenged vpon his enemies. O let  
this consideration strike vp all carnal,  
fleece, & candlestick hearts, which with-  
out any feare drinke iniquity like wa-  
ter, let out rowle them vp out of their  
deadly lethargy, & dangerous sleepe  
of security, that yet at length this  
long sufferance of God, may allure  
them to repentance, least through  
the hardnesse of their hearts, they  
heape vnto themselves wrath against  
the day of wrath, *Romans. 2. when the Roman  
taxes,*

tares shall be gathered together, and cast into the furnace of fire, where shall be weeping and gnashing of teeth ver. 42.

<sup>3</sup>  
Ver. 19, 30 *A question* Here may a question arise, whether it bee not lawfull to excommunicate

wicked men out of the Church, yea for the Magistrate to inflict punishment vpon malefactors, and (according to the quality of the offence) *de*

*medo tollere*, to cut them cleane off? I answer, this parable is to bee extended no further then the scope thereof requireth: for it is to be vnderstood, first

*Rom. 13, 4* (according to Gregory and Hierome) *non de manifeste malis, sed de occultis & ambiguis*: not of open and manifest offenders, but of things that are secrets and doubtfull.

Secondly, not of the publicke execution of iustice of the Magistrate against malefactors; but of the priuate, intempestiue, and preposterous zeale of certaine men. For the Magistrate, for the punishment of offenders lawfully conuicted, beareth not the sword

in Vaine, Rom. 13.

It is the duty of the ministry to labour to plucke vp the tares, and all offences, not by the sword, but by the preaching of the word: for this was the Apostles charge, 2. *Timothie*. 4. 2: *Preach the word, be instant in season, and out of season, improve, rebuke, exhort,* 2 *Tim*. 4. 2. manifest wicked and scandalous liuers, least by their euill examples they should corrupt others, to cut off such by the censure of excommunication. 1 *Cor*. 5. 5. 2 *Tim*. 1. 20.

And to the ciuili Magistrate it appertaineth, as iustice requireth, to vse the sword for the taking away of euill doers, *Exod*. 21. *Leuit*. 24. *Deut*. 12. & 19. 21. *Rom* 13. 4. Otherwise wicked men are to be tollerated with lenity *Exod*. 21. *Leuit*. 24. *Deut*. 12. 19-21. in the congregation of the godly, and not by and by without discretion to bee plucked vp, as this Householder heere teacheth, who forbade his seruants to pull vp the tares. The same Apostle counselleth *Timothie*, 2. *Tim*.



2 Tim 2, 24. 25. 26. and that to  
this end: knowing if at any time God  
will give them repentance, that they may  
knowe the truth, and come out of the  
snares of the devil. For he that is wic-  
ked to day, may (perhaps) to mor-  
row bee converted. And if wicked  
men bee not patiently suffered, they will  
never come to a good change (saith St.  
Augustine.) Itaque si cuius fuerint,  
semita etiam triticum eradicabitur, quod  
futuri essent si eis parceretur. If there-  
fore they bee plucked up, the wheate  
together will be plucked with them,  
which wheate the wicked also might  
bee, if they had bene spared.

There remaineth a last iudgement,  
and eternal punishment for the re-  
probate when the tares shall bee  
bound together, and cast into eter-  
nall fire: that is, *Pares paribus sociare,*  
*ut quos simili culpa coinquinat par etiam*  
*pœna cōstringat*: To sociate like with  
enclike, that they that haue beene  
polluted with the same sinne, may  
be

bee tormented with the same punishment (Iustine & Gregory) They shall  
 bee cast into the lake that burneth  
 with fire and brimstone for ever Apoc. 20  
 Into eternall fire, Mat. 25. & where they  
 shall have no rest day nor night, Apoca-  
 lyp. 14. They shall bee punished with e-  
 verlasting perdition from the presence  
 of God, and from the glory of his po-  
 wer They shall bee cast into utter dark-  
 ness there shall be weeping, and gnashing  
 of teeth Mat. 22. They shall say unto the  
 Mountains, fall on us, and hide us from  
 the presence of him that sitteth upon the  
 throne, and from the wrath of the Lambe,  
 Apoc. 6. There shall be fire in uncha-  
 ble, the worme immortal, howling  
 lamentable, stinke intollerable, sight  
 of diuels horrible, the wrath of God  
 inviolable the malice of the torment-  
 ors intariable, desperation insupera-  
 ble, and death eternall. O then (be-  
 loved) that this golden sentence were  
 ingrauen in our hearts, that it never

Aug. Ser.  
26 ad frat  
in Etern.

might bee forgotten: *Momentaneum est quod hic delectat, aeternum quod illic excruciat.* The thing which here delighteth vs, is but momentanie, short, and fading: but the punishment for these short pleasures of sinne, in the life to come, are eternall, and neuer shall haue an end.

Lastly, out of the thirtie and fortythree verses, the sweet and most comfortable promise of the ioyes in the life eternall, is confirmed by our Sauour vnto his faithfull and elect children. They shall bee gathered as the good wheate into the barne of their heauenly Father, and so *Ball they be euer with the Lord, 1. Thes. salomians 4. 17.* Then shall they shine as the Sunne in the kingdome of their heauenly Father, *vers. 43.* as the brightnesse of the firmament, *Daniel. 12. 3.*

1 Thel. 4.  
17.

Dan. 12. 3.

O sweete consolation! the godly then through the angust straites of this mortall life, passe to the August  
and



and ample glory : by death they are not so much consumed, as consummated : Death to them is to bee reputed not so much a graue, as a gaine : when death doth launce, their hearts doe laugh : a blessed and true life followeth such a death, according to this of the Poet :

*Frigida mors vitam, mortem rapit ab-  
sura vita.*

*Mors vana vite finis, origo bonae.*

Cold death takes life away,

True life yet death subdues,

Death ends this brittle life,

Whence happy life ensues.

Why then should not the godly,  
most cheerefully, and with a zealous  
heart, cry out with a learned Fa-  
ther : *O mortem letalem, quae vitam  
esse admittit, non tamen perimit, adi-  
vit quidem, sed ad tempus, restituenda  
in tempore, duraturam sine tem-*

*porē!*



may bee gathered into to the Lords  
Barn of eueralting blessednesse:  
which God grant, for the merite  
of his Sonne Iesus Christ, to  
whom with the holy Ghost  
be all honour and glory  
both now and for  
euer Amen.

FINIS.

